

AN
ESSAY
OF
MORAL RULES

Observed in the use of
Medicinal Remedies,
in order unto their
Success.

Being a DISCOURSE of
the Causes of the decay of Na-
tural Health, and brevity of
Humane Life in this present
Age.

By J. M.

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OF

MORAL RULES

Observed in the no. 1



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*An Essay, representing
those Moral Rules re-
quisite to be observed
in the use of Medicinal
Remedies.*

WHen the Question
was asked amongst
the wise men of the
World, What was
the greatest Blessing Mortals were
capable of enjoying? The Answer
was as comprehensive when it
was returned: *Mens sana in cor-
pore sana*, A sound mind in a
sound body. For nothing is
more apparent, than that the
health of the Body, preserves the
harmony of the Soul; and the
harmony of the Soul preserve

[2]
the health of the Body.

Health is the greatest of all temporal Blessings. Without it, the most delicious dainty will not please the pallet, the most fragrant odors will not delight the smell, the most harmonious melodies will not gratifie the ear, the most beautiful objects will not please the eyes, the softest down will not ease the bones: Health is that which makes our delights delightful; without which, we cannot solace our selves in any temporal enjoyments, or worship a Deity in any spiritual performance. Our flesh upon us, being in pain, makes our Souls within us to mourn.

Health; it preserves the faculties of the Mind in strength and vigor, makes the wit acute, the memory retentive, and understanding clear: Health is that which is of most comfortable importance unto men, next unto the

the Salvation of their Souls.

Especially if we consider the many hundreds of Diseases which the mortal bodies of men are exposed unto ; some reckoning up Four thousand in all : Above Two hundred seated in the eyes, that small and tender part.

When a healthy constitution, and a holy disposition, joyn hand in hand ; they consummate happiness. Riches without health, is but like meat without a stomach ; which the best Cook cannot make relishing. And Health without Religion, is but like a Down Pillow to a restless Head, which the best Chamberlain cannot make easie.

All our good things may be reduced to Three. The goods of the Body, of the Mind, and of Fortune ; which Three if enjoyed, render a Man as happy as *Solomon* in all his Glory. He who hath Health to enjoy his Riches.

Grace to preserve his Health, and the hope of Glory to remunerate his Grace, wants no more.

A long Life sweetned with healthful, is a great blessing, and promised as such to the pious, viz. to come to their Graves in a full age, as a Shock of Corn comes in its season.

The Beloved Disciple of our Lord, survived the other Disciples; and many of the Fathers of the Church were long lived, which shews that the blessing of long life, so often promised under the Law, had less abatement after our Saviours days, than other blessings had.

It's a great mercy to pass through the wilderness of this World, with our Bodies like the Jews Garments, little worn or impaired by pining and languishing sicknesses.

Who would not be desirous to wear a Crown of Glory in this World

and World, and in the next also
rate which can be done no other way,
but by gray hairs, found in a way
th of righteousness.

and *Enoch* and *Elias* never dyed, and
viz became examples, that a spotless
full life might possibly have been im-
es immortal.

Adam may well be reckoned
ou above a Thousand years old, if
disc we compute that time which he
rs might have lived had he been
ved born as *Metbusalem* was. We
g may judg him as perfect at his
nder creation, as one of the Ancients
after were at Two hundred: And his
otheating the fruit of the tree of
Life, might supply his radical
pall moisture, as fast as his heat
th consumed it, if he had not sin-
e thred.

n o But we are but of yesterday,
guish the day of our Pilgrimage being
out as a shadow.

ust When our great and wise Cre-
thitor made Man the Master-piece

orld of

of his Creation, he was pleased as a demonstration of his kindness to confer a temporal happiness upon him, and to plant him in a Garden; wherein he might have an opportunity, both to contemplate his Creators goodness, and to preserve his own life: Being in a supernatural way furnisht with wisdom to discern the particular qualities of those Plants with which he conversed: But being too familiar with the Tree of Knowledg, he forfeited his right to the Tree of Life; and hath expos'd himself to the assaults of innumerable Diseases. But such is the kindness of Heaven to man in his lapsed state, that he is pleased to promise some of the influences of this symbolical Tree upon his obedience to the Divine will: so that by our observance of those Divine and Eternal Laws of Evangelical purity, which are prescribed as the Christians Rule

we may as it were transplant the Tree of Life into our own Gardens, and sit under the shadow thereof with great delight, and its fruit may become sweet to our taste.

It is probable that man before his fall was immortal; yet had he not sinned, he had not still continued here upon earth, though his age might have been extended to some thousands of years; but might have at length been translated from hence to Heaven, where he could neither have sinned nor dyed.

The Life of Man seems to be much pared away; but it cannot prudently be attributed to any decay in nature, and its universal frame; but rather to the immorality, and imprudent extravagancies of Nations and Persons, indulging effeminate, luxurious, and pernicious customs.

Nor can we with any shew of

Reason, pretend to any mistake in the manner of computing the years of the Patriarchs. For if with some of the Ancients, we suppose them to be only Lunar years, and that Ten or Twelve of their years, made but one of ours: Then gross absurdities would follow from thence, as that they were *Prolifique* at Seven years of age. *Enoch* being no more when he begat *Methusalem*; the date of their lives must be reckoned shorter than many of ours at this day. Moreover the Scripture testifieth, that *Abraham* died in a good old age, full of days, being One hundred seventy and five years old; which number according to that computation, makes but Seventeen years and a half; a ridiculous old Age! It appears most manifest, that *Moses* computation of the year, was the same with ours: For mention is made of the first, second, and tenth

tenth Month ; and lest any should imagine, as some have, that those Months lasted only Three days, we have mention made of the Seventeenth day of the second Month. The Reasons why the line of their lives was drawn to that length, may be referred to Divine wisdom, seeing it necessary so to be, for Reasons best known to himself. And indeed, wonderful was their skill in all the secrets of nature, which might prove very subservient towards the lengthning their lives.

But how soon do we find the effects of sin, cutting their lives in halves, in three several Ages? And now we account him wondrous old, who hath seen Four-score Summers.

The Fathers in the primitive times, had great advantages for the prolongation of their lives, as they had satisfactorily conveyed into them the nature of

life

life-preserving Remedies from *Adam*, who gave names unto all creatures from their particular qualities ; and from *Solomon*, whose miraculous wisdom is not to be parallel'd.

And for the more commodious propagation of Arts and Sciences, it was requisite men should have the experience of former Ages : For as many sensations breed an experiment, so many experiments a Science.

And moreover, the several motions of the heavenly bodies could not be known, without a long time to observe their Periods and Revolutions. It was the complaint of *Hypocrates*, *Ars longa vita brevis* : and therefore the Almighty in his Wisdom, proportioned mens lives unto the length of Arts. Some Planets, as *Saturn* for one, not going its rounds in less than some hundreds of years, could not have been known, if men

men had not lived longer than they do now.

But yet we may observe, that the length of Mans age since *Moses's* time, seems considerably abridged : He reckoning Threescore years and ten, the ordinary course unto which men generally arrived in those times, whereas now, a third part of all that are born in populous Cities, dye under Five years old; and the greatest part of those that are alive, are between Sixteen and Six and twenty : And not above Seven in a hundred live unto any considerable Age. We have nothing in Scripture of *Solomon's* age; only that when he was old, his Wives turned away his heart. It's thought he might be Threescore and ten. Few Princes, either *Jewish, Roman, Greek, or German* arrived at Fourscore. *Queen Elizabeth* out-lived all her predecessors since the Conquest.

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The Ancients might probably be long lived, from natural as much as from providential Reasons: For *Adam* was the immediate work of God; and being come, as it were, newly from the Shop of his Creator, he could not be like a House built of rotten timber, but of a far stronger constitution than this weak age affords: Their bodies were not wasted with succession of sicknesses, nor weakened with hereditary diseases; but were armed to resist those few things then contrary unto their healths. The feminality of Diseases were not so pregnantly conveyed from the Parent unto the Child, their Infants were not so tenderly brought up, wastful Riot was a stranger unto them, and variety of meats was then unknown: Their nature was not oppressed with burthens, and forced to stagger with her load.

More-

ably Moreover in the first ages of
 l as the World, the Air might be more
 Rea- pure, and not then so corrupted
 me- with terrene exhalations, such as
 eing after-times were pestered with,
 the when once the flood had topt the
 ould earth, and drencht it with over-
 tten flowings; and the fruits of the
 on- Earth were more nutritive be-
 af- fore the Flood than afterwards,
 not through the salt-waters of the
 nef- great deep infeebling the Earth:
 edi- We observe from our general ac-
 l to counts of Mortalities, that there
 on- is a great increase in our Bills; in
 The the year 1604, there dyed but
 not 4323, and 895 of the Plague;
 om but in the year 1659, there dyed
 heir 14720, and 36 of the Plague:
 rly And yet we observe near the same
 s a number of persons Born and
 of Christened both years; so that
 ihr the disproportion is near Nine
 ith thousand in a year, in about Sixty
 ger years distance.

The Reason given by the Bf-

ops

shops of *Rome*, for the contracting the year of Jubilee, from One hundred, to Fifty, and from Fifty unto Five and twenty, is grounded upon a supposition, that the Age of Man is contracted in comparison of former times.

Had men in all places and in all ages, arrived unto the lives of the Patriarchs, the earth by this time had not been able to sustain them with food.

The *Egyptians* calculated the bounds of mens days, from the weight of their hearts, and judged a hundred years the utmost Period, taking their estimate from the weight of the heart; which they affirm increaseth two Drachms every year until Fifty, and decreaseth two Drachms until a Hundred: But this opinion seems more curious than true.

Sickness, like a Weaver, passeth the shuttle of many lives, and at last cuts the Thred. Excellently
sha-

shadowed by the Poets fiction,
telling us of Three fatal Sisters,
the one holding the Distaff, the
other drawing the Thread, the
third cutting it off.

It is a Question amongst some,
whether the life of Man be ca-
pable of being prolonged by
means? Unto which it may be
answered, That the duration of a
motion cannot be known, unless
the measure thereof be known ;
nor can it be measured, unless it
have known bounds : So that we
cannot well know whether life
may be prolong'd, without know-
ing how long it lasts. Now its
difficult to know this duration
punctually.

And yet as there are at this day
some who exceed a Hundred, so
there are a Hundred times as ma-
ny who do not arrive at that Pe-
riod. And as none can speak of
Death by experience, because
they who speak of it have not felt
it,

it, and they who have felt it, cannot speak of it. The case is much the same concerning Life; for unless a Man live unto extrem old age, he will not believe that his life hath been prolonged: But on the contrary, that his hour was not yet come.

But yet it's not inconsistent with reason, to say, that he who would infallibly have dyed of a Gangreen in his Leg, hath had his Life prolonged, when his Leg was cured.

Or that a Consumptive Body hath been saved from death, when restored to a healthful state by a Medicinal dyet, which hath added Oil to the lamp of Life.

The Nectar and Ambrosia of the Poets, which kept their gods from growing old, seems to be a figure of the Tree of Life; which was a restorer of nature, as well as a Symbol of future things.

If Life consists in the union of
 heat and moisture, and Death ap-
 proaches by the predominance of
 the contrary quality, viz. cold
 and dryness; Why may not such
 means as preserves the former,
 and keeps back the latter, have a
 natural tendency to prolong Life?
 always supposing the Energie of
 all natural operations to depend
 upon a supernatural influence.

Suppose we, with *Pythagoras*,
 That Life is a straight line, and
 that the accidents which disturb
 it, and at length bring Death,
 constitute another line; and as
 these two Lines incline less or
 more one towards another, Death
 approaches sooner or later; and
 consequently Life is longer or
 shorter. Yet, may we not sup-
 pose that Divine providence, and
 humane prudence, may probably
 conduce towards the retarding
 the neighborhood of these Lines?

Or suppose with the Chymists,

That

That Life consists in a volatile *Armoniack*, *Sal.* Why may we not suppose that Art improved may compose such fixed *Alkali* as may stop the wingy motions of the former Volatile?

It doth not seem probable, that means may be used with good success, to answer all other intentions in nature, and be used in vain in the attaining that which is the most desirable thing in nature, and which that renders a Man capable of perfection in all Arts and Sciences, *viz.* Health.

As Fire dies for want of Air, and is extinguisht when the flame is suffocated; so doth our vital flame.

As our spirits are repaired by Air, so are our sanguine humours by Aliments.

Surely 'twas not without reason, that *Naom* was foretold, *Obed* should be restorer of Verage.

Physitians, they are the Instruments

ments of the Divine Omnipotence, renewing the lives of men.

Much may be done by Art for the retarding the course of nature, as may be seen in many Insects and Animals, and in men restored from Consumptive pining sicknesses, their flesh becoming like that of Children, as in *Naamans* case; the efficacy of Remedies with some, is so great, that their youth is as it were renewed as the Eagle; their natural strength not abating at a great Age.

Certainly King *David's* departing from *Keylat*, diverted *Saul's* rage, and preserved his own Life for that time.

Our blessed Saviours own practice, in preserving himself until the time he knew that his hour was come, is recorded for our imitation; and doth plainly prove that Life may be prolonged.

Not-°

Notwithstanding the lives of all the Mariners in the Ship were promised to be spared by that God who cannot lye; yet that promise was annexed unto their abiding in the Ship.

The wisdom of *Joseph* and *Mary*, in observing the Angels advice, and flying into *Egypt* with the blessed Babe, in all human probability prevented his death at *Bethlehem*.

It is thought that the prohibition of some kinds of meats under the Law, was not only upon a Moral, but partly upon a Physical account, yielding no good nutriment, but proving injurious unto the lives and healths of men.

The Centurion importuned our Saviour to cure his Servant, which he would never have done had it not probably conduced toward the prolongation of his Life.

Another mistake, and certainly no

not a little destructive unto the
 lives and healths of men, is, that
 Medicines operate by a natural E-
 nergie infused into them in their
 first creation only, and have no
 dependance upon a Divine con-
 curren-
 cing influence, and especial
 blessing unto particular persons;
 whereas the contrary is most ap-
 parent: And we find that many
 times the best Remedies are used,
 the best advice taken, and most
 exact circumstances observed, and
 all in vain. Whence should this
 proceed, but from a suspension of
 Divine concurrence?

Some of the Ancients tell us,
 that the Cures wrought at the
 Pool of *Bethesda*, were not ex-
 traordinary, but natural; be-
 cause the Pool adjoyned unto the
 slaughter-house, and it did con-
 sist of the Blood of the sacrificed
 beasts, which by Naturalists is
 said to be of a healing nature.
 yet we may very well sup-
 pose

pose the necessity of a Divine Angelick influence to this, the Power whereby became efficacious.

Indeed our blessed Saviour curing the Blind-man with tempered Clay, may seem highly rational, that being the fittest ingredient to restore a defective part out of which the whole was at first composed : Yet that renders the Cure no less miraculous.

Naamans washing in *Jordan* seven times, was a natural Remedy, though attended with supernatural success.

And the Wine and Oil poured into the wounds of the distressed Stranger by the good *Samaritan* was specifically appropriated, yet the success depended upon a superior influx.

A Plaister of Figs applyed unto *Hezekiah's* Plague-sore, was a rational Remedy, being proper to mollify hard tumours in the flesh and to ripen Imposithumes.

Then

There was a very rational con-
 formity between the leprous con-
 tagion, and the law of cleansing.
 The Leprosy did putrifie the skin,
 and opposite unto that was Ce-
 dar-wood, commended by Natu-
 ralists against Putrefaction. It
 was of an offensive colour, op-
 posite unto that was the Colour
 of Scarlet; of an ill scent, contra-
 ry unto that was the smell of Hy-
 sop; it did usher in death, con-
 trary thereunto was the Sparrow
 yet loose, significant sign of
 recovery. Because sometimes im-
 pious men spin out the Thred of
 their lives: Therefore to imagine
 it contradicts the observation, that
 Faith and piety prolong Life, is a
 great mistake. For sometimes a
 long and a wicked Life may be
 twitted together, for some rea-
 sons best known unto Divine Wis-
 dom; as *Manasseh* reigned longest
 of any of the Kings of *Judah*:
 Sometimes the sinner may live to

B

be

be a Hundred years old, and yet
 be accursed : The Posterity of
Cain were longer liv'd than all
 of the Patriarchs, being reserved
 to be punished in the general De-
 luge.

A fond opinion, and a great
 mistake it is, of some, that Because
 Divine Wisdom hath appointed
 the periods of our days, there-
 fore to suppose we cannot be in-
 strumental either towards their
 lengthning or shortning of the
 same. The Jews were wickedly
 instrumental in taking away the
 life of the Lord of Life, notwith-
 standing they did nothing but
 what Divine goodness had deter-
 mined before to be done; there-
 was no fatal necessity imposed upon
 on their wills.

Sometimes Divine Wisdom best
 knowing his own reasons, doth
 resolve the death of some persons
 unless the moral Cause of the Dis-
 temper be removed, as well as
 the

and the natural; and then the most
 proper Remedies are used in vain,
 either towards the preservation of
 Health, or the removal of Sick-
 ness.

King *David* understood that
 the determination concerning the
 Childs death was past; yet he
 interceded, and probably used means
 to prevent it.

The Creator and Conserver of
 all things in the Universe, takes
 notice of the principal and subse-
 quent causes of things; governing,
 disposing, and ordering, according
 to his own free will: And yet all
 this Government seems to be void
 of any fatal violence, and comes
 to an efficiency from the ordina-
 tion of various natural causes;
 which by human elections in na-
 tural things, prove the occasions
 either of supporting or destroy-
 ing Life.

Divine goodness doth not a-
 bolish, but disposeth of future

contingencies, without nulling the freedom of the Agent. The Creator is not obliged unto necessity, but moderateth things and events according unto his own pleasure; and yet suffereth them to exercise their own proper motions, electing what seems best (especially in externals); & herein the cause answers unto the effects if the effects be necessary, the causes are so likewise; and in this sense, the Life of Man and its period, may be said to be determined: And yet Man may be instrumental towards the contracting his own days.

Moreover there are certain Practices which have a natural tendency towards Life or Death; and this the inspired Pen-man intimates, when he tells us, That righteousness tendeth unto Life, and he that pursueth evil, pursueth it unto his own death; and although there are frequent promises

pulling mises of long Life made unto the
 The obedient, it doth not infringe the
 neces verity of holy *Jobs* assertion, That
 and our days are determined. When
 own the Prophet told *Amiziah*, he
 them knew God had determined to de-
 r mo- stroy him, he tells him moreover,
 best that he was instrumental to-
 erein wards his own death, in not
 sects hearkning unto the voice of the
 the Lord.

And *Eli's* Sons disobedience, pro-
 nounced the sentence of Death
 against them, and it is rendered
 as the reason why God had re-
 solved to slay them.

The date of the old Worlds
 duration was fixed unto One hun-
 dred and twenty years; yet we
 find it was not so long liv'd by
 Twenty years, their wickedness
 contracting that, which seem'd
 a determined period: Therein
 declaring, that at what time Di-
 vine wisdom shall speak concern-
 ing a Nation, or People, to pluck

up, or to destroy ; if that Nation or People turn from their evil way, he will turn from intended evil.

A great mistake it is, to imagine that the manner and moments of mens death, are the effects of contingency ; whereas it is most certain they come under the disposal and appointment of a wise overruling providence.

As a Sparrow doth not fall unto the ground, so a Man doth not, without a special permission. The flight of that Arrow which procured *Ababs* death, was guided by a Divine hand, who aimed at his mortal wound ; yet his rash going to Battel, by the advice of his false Prophets, rendered, him instrumental towards his own death and ruine.

The Evangelical Prophet tells us of a Consumption determined upon the whole earth, occasioned by their great provocations.

We find *Abimelech* and his Family

Nationaily smitten with sickness, and
 il way threatened with death, but not
 evil, without a moral cause.

And very often are the Jews
 called upon to observe the Divine
 laws, lest they dye for prophane-
 ing them.

And the Prophets are frequent-
 ly threatened with death, that
 shall presume to speak without a
 mission from Heaven.

Manoahs Wife made a very pro-
 bable conjecture, That God did
 not design to slay her and her
 Husband, because of his graci-
 ous appearance unto them.

The Jewish Rabbins tell us of
 one going to gather his Remedy
 prescribed by *Solomon*, against his
 particular distemper, was met by
 an apparition of Death, in the
 shape of a Schelliton; and it told
 him with an audible voice, it
 was too late, for he was struck by
 the Angel who kept the Key of
 the Grave. *The meaning is obvious.*

Natural Remedies, they are but like *Elijahs* staff layd upon the Child, they will not restore unto life and health, unless a supernatural virtue concur.

Marys supposition that the presence of her Saviour would have kept her Brother from dying, was not altogether groundless, though she was under a mistake, with reference unto that present dispensation.

The practice of true Piety, and serious Christianity, are great friends unto the health of nature.

There are attending the Divine Life, leisurely contemplations of heavenly things, joys refined from the dregs of sensuality, hopes of a noble and generous nature, wholesom, sweet, and comfortable fears; an universal harmony in all the Passions: and from hence by the favour of Divine clemency, Health springeth forth speedily.

The

The Fable of the Kite when sick, imploring help and recovery, and being denyed, by reason of her rapine and mischief, it affords an excellent moral.

The breaking off our sins by righteousness, many times proves a lengthening of our temporal Life and tranquility.

Plato's observation is excellently true, that all the mischiefs of the Body proceed from the Soul, and all its truest pleasures from the joy of the mind.

We have a memorable modern relation of a Consumptive person cured after Four years languishment, by a prescription of an Angelical Apparition, joyned with a moral duty, to fear God and serve him.

The Jewish Doctors say, that *Adam* felt no cold, notwithstanding he was naked, because he had communion with God; and as soon as ever he eat the forbidden

fruit, his Head aked.

Were it the Divine pleasure to give men a constant frame of Health during their Pilgrimage, it were a great favour; but our impieties, like *Hazeels* wet cloth, prove fatal unto us, and moulder on these bodies of ours, whose feet like *Nebuchadnezzar's* Image, are made of clay; Man being but earth, as the Prophet tells us three times in one breath, when he saith, *O earth, earth, earth, bear the word of the Lord.*

Repentance, often proves an excellent Antidote against sickness and death.

Jezabel is threatned for her impenitency to be cast into a Bed, and her Children to be killed with death. Good men may dye, but they cannot be killed with death.

The *Israelites* repentance proved a soveraign plaister against the stings of the fiery Serpents.

And King *David's* remorse, prevailed

ailed with the destroying Angel
 re to sheath his Sword, after the
 e of laughter of Seventy thousand
 age, people.

our *Reboboams* penitence at the
 oth, Preaching of *Shemaiah*, prevented
 lder the destruction of himself and his
 hofe Princes.

age, When mens flesh is consumed,
 but and they are afflicted with strong
 s us pains upon their Beds, then the
 hen Almighty looks upon men, to see
 rth, if any say they have sinned, and
 perverted that which is right, to
 an deliver them from going down
 ck- into the Pit, that their lives may
 see the Light.

m- When the Divine hand binds
 ed, men with fetters, and holds them
 ith, in the cords of affliction, then he
 out shews them their work, and their
 th. transgressions that they have ex-
 o- ceeded; then he opens their ears
 nst unto discipline, and commands
 e- that they return from iniquity;
 ed and if they obey and serve him,
 they

they shall spend their days in prosperity, and their years in pleasure; but if they obey not, they shall dye in their youth without knowledg; for God preserveth not the Life of the wicked, as *Elibu* tells *Job*.

Did men but consider the nature of Man in this state of mortality, and observe the wonderful composure of their Bodies, the scituation of the parts, the circulation of the Blood, the several meanders of the veins and nerves, and the curious distribution of our aliment into flesh; they might easily perceive how small an obstruction would stop their breath, and how inconsiderable an inflammation would send us into another World as in a fiery Chariot, and how little a putrefaction would crumble us into our first original; if we were not supported by an Omnipotent hand; and instead of wondering

pro- we live no more in health, we
blea- should admire we live an hour in
they ease.

As an exact observance of the
eternal Laws of truth and good-
ness, are the best way to render
Remedies effectual; so the con-
trary renders them unsuccessful
towards Health, or long Life,
as we find plainly exemplified in
most of the wicked Kings of Ju-
dah and Israel, as *Abijam, Atha-
liab, Abaziah, Nadab, Elah,
Omri*, and many others, who
reigned but Two, Three, or Four
years a piece; and the Reasons
are sometimes recorded, that it
was for there sins which they sin-
ned, they shortning their lives
with their Kingdoms, in whom
sin, and a sudden death, reigned
together.

He that prophaned the Sabbath
under the Levitical dispensation,
occasioned the beating his Soul
out of his Body.

St. *Anselm* observes, that the Reason why Diseases abounded so much in the Summer, was because the Holy Eucharist was irreverently received at *Easter* in his time.

When our Saviour cured the Man sick of a Palsie, he forgave him his sins, to convince him that they were the cause of his sickness.

The life of Man is swift as a Weavers Shuttle; especially if wickedness be interwoven, Divine Justice cuts the Web.

Infidelity doth as it were tye up the hands of Omnipotence, and sets bounds unto the operations of his mighty works on mens Bodies.

The Jews who came out of *Egypt*, except *Caleb* and *Joshua*, dyed before they came into *Canaan*, viz. that they might not introduce Egyptian innovations, and to chastise their rebellious
mur-

he murmurings; and very often
 ed they are threatened with sore sick-
 ce- nesses, and wonderful Plagues,
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 wealth and victory, may truly
 be said of Health and recovery, it
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 as on Divine influences.

The wantonness of the Levite's
 Wife, occasioned a second rape
 by the *Gibeonites*; so when their
 lust had conceived, it brought
 forth

St. *Anselm* observes, that the Reason why Diseases abounded so much in the Summer, was because the Holy Eucharist was irreverently received at *Easter* in his time.

When our Saviour cured the Man sick of a Palsie, he forgave him his sins, to convince him that they were the cause of his sickness.

The life of Man is swift as a Weavers Shuttle; especially if wickedness be interwoven, Divine Justice cuts the Web.

Infidelity doth as it were tye up the hands of Omnipotence, and sets bounds unto the operations of his mighty works on mens Bodies.

The Jews who came out of *Egypt*, except *Caleb* and *Joshua*, dyed before they came into *Canaan*, viz. that they might not introduce Egyptian innovations, and to chastise their rebellious

he murmurings; and very often
 ed they are threatened with sore sick-
 e- nesses, and wonderful Plagues,
 r- if they did not hearken to the Di-
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forth sin, and their sin being finished brought forth death.

Eutichus for sleeping at a Sermon, had by his fall almost slept until awaked by the last Trumpet; had he not been miraculously raised by *St. Paul*.

Many of the Church of *Corinth* were sick and weak, and lost their lives, for their unworthiness receiving the Bread of Life; and if men contemn the sacred Body of Christ, how can they expect God should take care of their Bodies? and if they make no reckoning of Christs death, its just with God to disregard their lives.

Pharoah was plagued exceedingly, for being too familiar with *Abrahams* Wite; when she was restored unto her Husband, he was restored to his Health.

Miriam's sedition raised a Tumultuous disturbance in the harmony of her health. The dissimulation

eimulation of *Gebaza's* tongue,
 procured the Leprosy upon his
 Ser skin; *Uzziab's* invading the
 Lep Priests Office, and burning in-
 pet cense, caused the Divine displea-
 rai- sure to smook against him, ma-
 Co- king his beauty to consume away
 and like a Moth.

or *Hananiab's* false Prophets, did
 fe- but predict his own destruction
 red and death.

ney *Abaziab's* evil consultation
 of with the God of *Echron*, to know
 ke whether he should recover of his
 th, sickness, made his Disease prove
 rd incurable.

d- *Pharoah's* persecution ended in
 th his own destruction and drown-
 as ing.

ne *Abab* by his cruelty, became
 a- cruel unto his own Life.

f- The *Samaritan* Lords infideli-
 r- ty, pressed his Soul out of his
 n Body.

The calumniating rage of the
 Children against the good old
 Pro-^o

Prophet, provoked the rage of the Bears to devour their Bodies.

Herod's vain-glorious ostentation, brought such a Disease upon his Body, of which he had no reason to boast.

The pride of the Daughters of *Zion*, changed their sweet smell into a stink, and their well-set Hair into baldness.

Sapphira's Perjury, summoned the feet of those who had carried her Husband to his Grave, to carry her to the same place.

Benbadads curiosity, proved the fatal Messenger of his death; the Prophet returning answer, that he might recover, but should surely dye.

Jeroboam's Idolatry, and praying unto false gods, provoked the true God to stop his breath.

Saul's disobedience unto his maker, crumbled him into dust.

Belshazzar for his riotous revelling,

of velling, by a bodyless hand-
 30- wrighting upon a wall, had the
 end of his Life and Kingdom de-
 ta- nounced against him.

When *Nadab* and *Abihu* offered
 p- strange fire, a stranger fire is sent
 no to consume them.

Because good-men immaturity
 of dye, to infer Piety hath no influ-
 ell ence upon the prolongation of
 fer Life, is a great mistake.

The Carcasses of good Israel-
 ed ites may fall in the wilderness of
 ed this World, and yet their Souls
 o may be entertained in the Hea-
 d venly *Canaan*.

A good Prophet for some sin-
 ; gle act of disobedience, may be
 , made a prey unto a devouring
 d Lyon, and yet his Soul be recei-
 - ved into everlasting habitations.

If an *Eli* neglect to chastize
 his rebellious Children, he may
 be permitted to break his neck,
 and yet may enter into Life nei-
 - ther maimed nor halt.

When °

When *Uzzab* shall touch the Ark without a commission, his death shall immediately succeed by his rashness.

When a *Moses* shall neglect to circumcise his Child, an Angel shall threaten his Life with a drawn Sword.

Many times judgment begins at the House of God, and he makes good men examples of his severity in this Life.

Evil Angels may contend with good ones, about the bodies of good men; but their Souls shall be kept free from danger.

It is thought that King *David* numbering the people, was the best act he did, before he took his Bed.

Sampson lost his natural strength by his disobedience and violation of his vow, rather than by his cutting of his Hair; it being rather a moral, than a natural cause of his weakness.

The

the. The fretful, though holy Prophet *Jonah*, going contrary unto Divine command, had almost been swallowed up by death, as well as by the Whale.

But sometimes the sickness of the Body, may be sent to promote the health of the Soul; as the Leprosie on *Naamans* flesh, may conduce towards the whitening of his mind.

Sicknesses are sometimes Probatory as well as Punative, sometimes both; and they are sent as the Tryals of grace, and are declaratives of Divine Mercy.

It was a remarkable question that was asked our Saviour, Who sinned, this Man or his Parents, that he was born blind? His answer we know was, It was for the declaration of Divine Mercy, rather than either of the former reasons, as the sickness of his friend *Lazarus*, was for the Glory of God, that the work of Divine Power might

might be manifest in his restoration.

The Righteous may sometimes be taken away from the evil to come, as the good Patriarchs were before the Flood, and as *Abijah* was laid to sleep, before the calamity of his Fathers House; sometimes the Child may derive those distempered humours from its Parent, which may prove the occasion of its death: though God hath promised long Life unto them that obey, yet he hath never promised, that he would not sometimes, as it were, borrow good mens natural lives, and make a happy exchange, making good his promise, and answering other ends of his providence, by recompencing the loss of a Temporal, with the grant of Eternal Life.

When the extraordinary means of understanding Tongues ceased, men made use of rational
and

and ordinary methods, to become acquainted with Languages, *viz.* Schools of Literature, and industrious educations.

Even so now the miraculous Ways of curing Diseases are blockt up, Men are to apply themselves unto rational Methods, and such as have the most natural tendency towards the accomplishment of that end, and the fairest prospect of probability; and they are such as follow, *viz.* the advice and counsel of able, learned, and experienced Physicians, whose natural abilities are advanced by ingenious education, and their universal learning confirmed by experience; such being most fit to rectify the disorders in mens Bodies, who by their enquiry into Anatomy, understand the particular parts of the same; and taking notice of the scituations, structures and figures of the springs and wheels by which nature

ture moves, they are the better enabled to regulate her disorderly motions: And they understanding the natures of Animals, Minerals and Vegetables, can the more dextrously apply fit remedies, according unto the several indications of distempers, and circumstances of Patients.

Physitians best understanding the natures of Air, and Meats and Drinks; are best able to direct to such natural Rules as are most conservative of Health.

To suppose the art of Physick to be useless, because it is not infallible, is very unreasonable; for were Physitians infallible, they might make men immortal, and so alter the statute-Laws of Heaven, by which the nature of man is subjected unto death.

As in Divinity, the most sacred institutions are insignificant unto the Souls of men, if not rightly received and applied; even so in

Phy-

Phyſick, the moſt wholeſom Remedies are uſeleſs unto mens Bodies, if not uſed in a right manner; which chiefly conſiſts in taking the Diſtemper in the beginning, before nature is waſted, and hath loſt its helping-hand; and to perſevere in a regular courſe, until the diſtemper being fully conquered.

How can men expect the conſequence of a Divine Bleſſing to attend the advice of ignorant and unworthy pretenders unto Phyſick, or of ſecret hazardous and poiſonous Medicines, which are expoſed unto ſale in every Corner? the directions for the uſe of them, being like King *David's* Letter by *Uriah*, to give inſtructions for the ruine of the Patient.

The World is full of complaints, of the ineffectual application of Medicines; and the true cauſe thereof muſt ariſe from hence, That Men are ſo irregular

lar and preposterous in the use of the same.

Many there are in our Weekly Bills of Mortality, who sacrifice their lives unto their credulity and destroy their Bodies, as well as their Souls, by an implicit Faith.

And whatever Medicine is gilded over with the pretences of rare and experienced, is cryed up and swallowed down, when it is as common in the Shop, as Salt and Pepper in a Kitchen.

Can Men expect preservation when they willingly suffer their Brains to be beaten out with the Bills of Mountebanks?

If any Man pretend unto a Secret, some are as ready to proclaim it, as if they thought some good Angel, like *Mahomet's* Pigeon, whispered it in their ears, when it often proves like Gunpowder, and blows up their Healths.

There

There are more dye of soft
places in their Heads, than of Ul-
cers in their Lungs; and multi-
tudes dig their Graves with their
thick Skulls.

How can men pray for a bles-
sing upon the means, when they
take such Mungril Physitians ad-
vice, who can sooner cure all
Diseases than one; especially in such
a Nation as ours is, where there
is such great variety of able,
learned, experienced and consci-
entious Physitians? and by the
wisdom of Authority, a Society
of Apothecaries establish'd, who
have demonstrated unto the
World their care to prevent a-
buses in Medicines, by erecting
a publick Laboratory for the
preparation of Chymical Reine-
dies in the most exact manner;
and using all prudential Methods
to prevent deceits in Medicines?

There is nothing that denomi-
nates a wise Man more, then use-

ing the best and most probable means to accomplish his ends: and nothing is more subservient unto happy conclusions, than prudent Counsels; but such is the preposterous practice of many amongst us, that it may not be imprudent to make an addition of one casualty more in our Weekly accounts of Mortality, *viz.* so many dyed Martyrs unto their Physitians ignorance; they taking the advice of some broken Tradesman, Disbanded Soldier, Bankrupt Merchant, &c. the very scum of the People, whose Receipts prove equally fatal with the Jaw-bone of an Ass; such like *Evab*, or rather like the Serpent, pretending to give that which shall be good for Food and Physick, but in the end beguiling Men of their Health, and few days after the Patient dyes the death: As the Lyon in the Fable, that pretended to pull the Thorn out

out of the Lambs foot, but in the end devoured it.

The Prescripts of an able and safe Physitian upon the File, exposed unto the view of the World, are more likely to be attended with the Blessing of Heaven, than the pretended Arcana's of such Mungril Practicers, who are glad to make use of privacy to conceal their ignorance, covetousness, and wickedness; and yet such is the folly of the vulgar, who are more apt to gaze upon a Blazing Comet that infects the Air, and poysons Men with pestilential vapors, than on the regular motion of the glorious Sun, whose cherishing beams, yield light and health unto humane nature.

Every Man is bound by the Law of God and Nature, to keep the Clayie Cottage of his Body in reparation: we being Tenants at the will of our great Landlord in

these Houses of Earth, we ought not to let them run to ruine through neglect, lest we expose our selves unto an inditement at the Bar of Heaven, for Dilapidations.

One of the most considerable Moral Rules to be observed, in order towards the procuring a Divine influence with natural Remedies, is rightly to understand the Divine and Sacred original, and primary institution of Medicine: Our Blessed Saviour, the Physician of Souls, was a Physician of Bodies, and not only commended the good *Samaritan*; but acted the part of one throughout his own Life, healing all manner of sickness and diseases.

The Angellick Spirits think it not inferiour unto their Nature, to be instrumental to heal us mortals, by stirring the Pool of *Bethesda*.

St. *Luke*, who was the Evangelical

gelical *Amannensis*, and wrote a History of our Saviours Passion and Life, was a beloved Physician; and the Doctor of the Gentiles prescribes Wine as a chearing Cordial unto his *Timothy*, under his frequent infirmities for his health sake.

The holy Prophet reflecting upon the deplorable condition of the Church, with the whole Head sick, and heart faint, full of wounds, bruises, and putrefactions, being not bound up, nor molified with Ointments; doth plainly intimate, how necessary he thought the natural, as well as the spiritual application of fit Remedies; lamenting there was no Balm in *Gilead*, nor no Physician there.

Jothans Parable may instruct the World, that not only the Olive, the Fig-tree and the Vine, are useful to chear the heart of God and Man; but also the

Bramble hath a healing virtue in some distempers.

Since the appearance of the second *Adam*, we may eat of every Tree in the Garden, asking no question for Conscience sake, the earth being the Lords, and the fulness thereof.

The wonderful work of providence is apparent, in preserving the Seminal virtues of Plants in the Deluge, when we read not of any Seed secured in the Ark : The innocent Dove shewing a Leaf unto the new World, preacht a Sermon of Divine goodness.

The Utility of Physical Remedies, is not only demonstrated by Christians, but by Jews and Pagans. In the Temple of *Aesculapius*, there was a Fountain of Oil, with a Golden Arch, a perfect Symbol of Physick, denoting its usefulness and honour.

The design of Medicines, is
not

not to prevent death, but to render Life comfortable, and to preserve Natures lamp burning, until there is no more Oil left to feed it; that we may have the better opportunity to secure our eternal estate.

Health is the prime outward blessing, it is the comfort of the Rich, and the riches of the Poor; if it had been to procure any thing else, that the Woman in the Gospel spent all her living, she might justly have been blamed.

The Son of *Syrach* counsels Men, to honour the Physician with that honour due unto him; telling us, God hath created him, and hath given Men skill, that he might be honoured in his marvellous works, with the Medicines which he hath created out of the earth, to heal Men, and take away their pains.

Apollo and *Æsculapius*, amongst the *Greeks* were adored as gods,

for the excellency of their invention in Physick.

St. *James* placeth our visiting the sick, amongst the parts of that pure Religion which is undefiled before God.

And our blessed Saviour, numbers this Christian Duty amongst those good works, according unto which, we shall receive our final sentence.

The knotty staff, the Serpent, the Pine-Apple, the Dragon, the Dog and the Cock, with which the Portraiture of *Æsculapius* was beautified, were not insignificant Symbols.

Medicine hath by Barbarous Nations, been accounted Sacred. The Priests of *Memphis* were bound to write in the Temple of *Istis*, such Remedies as were found effectual.

The same Practice the *Greeks* used at the Temple of *Apollo*, authorizing Medicine, by Religi-

on, and converting Remedies into Oracles.

The Jewish Doctors tell us, That at the Gate of the Temple of Solomon, there hung a long Catalogue of the virtues of all Plants, collected by King Solomon himself; so that if any were smitten with any Disease, he might go and gather his Remedy.

The holy Prophets in their descriptions of the Holy-Land, represent the excellency thereof, from its abounding with Trees whose Leaves are good for Medicines.

He who breathed into Man the breath of Life, and by an eternal Law hath commanded him not to kill, but enjoyned him to pray for his daily Bread, with all the necessary supports of this Life; hath thereby laid an obligation upon him, to use all means to preserve both his own and others lives.

As

As the Jews by their particular Laws, were constrained to be at the charge of cure unto any whom they had hurt or injured in their bodily health; much more ought men to be concerned for their own Health.

Although we live not by Bread alone, but by the word of blessing out of the mouth of God; yet the blessing is annext unto Bread, not unto Stones: He that shall expect to have Stones turned into Bread, doth not trust but tempt his Maker, it being not Faith but Fury, to go down by a precipice, when Stairs are appointed.

King *Aſa* was not reprehended for advising with, but for trusting unto his Physicians, and making them his end, who were but means; which was recorded to instruct us, that we should use means, as if there were no Providence; and rely on Providence,

dence, as if there were no Means. When the Royal Prophet went against *Goliath*, trusting in the name of the Lord; yet he made use of his Sling to wound his Adversary.

Holy *Jacob* sent a present unto his Brother, to pacifie his unreasonable anger, as well as made supplication unto the great Peacemaker.

When *Queen Hester* appointed a Fast to implore the protection of the God of Heaven, in the behalf of the Jews lives; She neglected not to feast the King, that she might the more probably prevail.

St. Pauls Mariners could not expect preservation (notwithstanding the safety of their lives was promised him) except they did continue in the Ship.

The Bodies of good Men are the Temples of the Holy Ghost; and neglecting the same, is reputed a part of will-worship,
and

and strictly prohibited.

Balaams Ass doth instruct the World, that a merciful Man should be merciful unto his Beast; how much ought he rather like the *Shunamite* woman, to take a journey to request help for a Child, whom Death seemeth to triumph over?

The Life is more worth than meat, and the Body than Raiment; nay, it's more worth than liberty; if the Jews had been sold for bondmen, they had held their peace, as they told the King, when their necks had almost been cut off at a blow.

The Father of Lyes never spake a greater truth, than when he said, *Skin for skin, and all that a man hath, will he give for his life.*

It's a grand impiety, under a pretence of Gods Power, to be disobedient unto his Will, in neglecting means of Health; that's to try what he can do, and yet
neg-

neglect what he commands, in not administering those things which are necessary for the Body.

Those Bodies which are the Members of Christ, ought to have respect and care used towards them, that they may be more fit for the service of the Soul; as that which was sick was not to be offered in sacrifice under the Law, so those who are sick, are not fit to offer Sacrifices under the Gospel.

The Soul sits uneasie in a diseased Body. When the Golden Bowl is broken, and the sound of the grinding is low, and the Pitcher is broken, at the Fountain, and the Wheel broken at the Cistern; then the Sun, and the Moon, and the Stars will be darkened.

King Solomon, who had a Patent granted him by the King of Heaven, to receive the greatest measure of Wisdom of any Man before

fore or after him, made it his business to search into the nature of Vegetables, from the tallest Cedar unto the Hyfop that grows out of the Wall. Although his brow was incircled with a glittering Diadem, and his Gold was so plentiful as to pave his Palace, and he had all the delights of the Sons of Men, yet he condescended unto the study and improvement of Physick, and tells us there is a time to heal.

The Almighty Wisdom acts as it were the part of a good Physician, and tells our Parent *Adam*, that every Herb bearing Seed, was good for food, being created for the service of Man.

The Sons of the Prophets had a Physical intention in gathering their Herbs, although it was attended with a mistake in the nature of the Plant; and we find that the Waters of *Marab*, were rendered wholesom by the casting
in

in medicinal ingredients.

Abab understood the usefulness of a Garden of Herbs, when he so greedily coveted *Nabobs* Vineyard, to convert it into the same.

The good will of him that dwelt in the Bush, is further declared unto mankind, by the virtue which he hath planted in the leaves and fruit that grow thereon; being useful for the healing of the Nations, in a natural, as well as in a mystical sense.

Those persons who cut up *Mallows* by the roots in holy *Jobs* time, could not but understand their Medicinal virtue.

A Dinner of Herbs, with Evangelical charity, is preferred by *Solomon* before a costly Banquet; and those medicinal Herbs of *Mint*, *Rhue*, *Annise* and *Cumin*, were so much in use amongst the Jews, that they laid Tithes and customary impositions upon them.

It's

It's probable that the bitter Herbs, appointed to be eaten with the Paschal Lamb, were not only Typical, but also Medicinal.

When the Church would make a metaphorical description of all the external and internal qualifications of her Beloved, she compares him to those things which are most excellent and useful, as *Myrrh, Aloes, Cassia*, and all the chief spices.

Joseph used Physicians of old, not only for the recovering of the sick, but for the embalming of the dead; and the Art of the Apothecary was employed, not only to prepare holy Ointments for the consecration of Kings and Priests, but to compound Medicines for the restoration of inferior persons.

The blessed God is pleased to stile himself, The Lord, the Physician: and the Holy Jesus derives his name from his heal-

healing nature, and tells us, that the whole have no need of the Physitian; yet they that are sick have. And the Holy Ghost assures us by the Psalmists Pencil, that God hath given Medicines to heal mens sicknesses.

The most infallible way to have our distempers removed, is to endeavour to procure the concurrence of a Divine influence, and to engage the Sovereign Power of that Almighty healer, unto whom belongs the issues from Death: And this is most likely to be done by the practice of true Religion, from such principles which are Divine and Spiritual. The Jews came under a promise of having their Bread and Water blessed, and their sickness removed, if they harkened unto the Divine Statutes. *Solomon* urgeth the consideration of our Health, as a strong Argument to promote holy and religious fear, telling

ling men, it shall be health unto their Navels, and Marrow unto their Bones. Wisdom is a Tree of Life, if men do but eat the fruit of it by the practice of godliness, which hath the promise of the Life that now is, as well as of that which is to come.

If men love life, and desire many days, and make it their request to obtain the Divine Wisdom; the way prescribed is to desist from evil, and to do good, and then length of days, and long life, and peace shall be added, as the wisest of men found by experience.

Yielding subjection unto the father of Spirits, is as sure a way to obtain the blessing of long Life, as obedience unto our natural Parents; for there is a Command with a Promise annexed unto both: and we find Life in the Inventory of the Christians Goods, when it was drawn up by the
great

great Doctor of the Gentiles.

Piety secures men very often from the power of evil Angels, who many times receive commission to inflict corporal distempers; it defends from the stroke of humane justice, by warning men of those flagitious impieties which expose them unto the penalties of human Laws; as Murders, Thefts and Rapine.

Moreover, Religion preserves Men from the terrours of an evil Conscience, which makes them oftentimes wash their hands in their own Blood. And Virtue greatly preserves Life, as it teacheth temperance and moderation in the use of Meats and Drinks. The circumstantial actions of Piety, are very influential towards the lengthening the lives of Men. The sweet sleeps of temperate persons, and their freedom from violent and enraged passions, with the admirable contentment that

that dwells in a holy Conscience ; these make the Lamp of Life burn clear and long.

The Inspired Penman frequently prescribes Religion, as an Antidote against immature death, being a direct enemy unto sin, which brought in sickness at the first.

And it is not difficult to understand, that as immorality destroys Soul and Body, and the stings of a guilty mind torment both ; so Piety and peace of mind, preserves and relieves both Soul and Body ; for the Soul doth as well conduce unto the prolongation of the Body in natural Life, as unto its immortality in eternal Life ; and the Body hath the perfection of Life, *viz.* Health, from the Soul, as well as Life it self.

Dying unto sin, is an excellent means to preserve Life, if Men would try the experiment, and endeavour to procure the Divine

Pro-

Providence to be their Lifeguard.
We live by the word of blessing,
out of the mouth of God, every
command if observed, like food
and Physick, it tends unto the
lengthening our natural lives, as
well as our spiritual.

When the great preserver of
Men withdraws his protection,
we are exposed unto the malign-
ant Aspect of the Planets, and
unto the fatal contingencies of
Wars and Battels, and are endan-
gered by every accident; The
dust of a Wheel, the fall of a
Tile, the largeness of a Moriel,
the unevenness of a Stone, the
plenty of a Humour, may stop our
breath.

The Divine favour is the best
Screen to shelter Men from the
innumerable accidents of human
Life, in which we are every mi-
nute surrounded with a Thousand
deaths.

And although we usually re-
pute

pute old age, a young death, because such are furrowed by the Plow of time, and seem to have as it were bespoke a grave; yet it is as natural for youth to dye, as age, being more common, and having more natural causes, and being more near death, upon fatal and less discerned accounts, by a sudden Fever, or Apoplex: Indeed a Consumptive person seems to be markt out for the mortal wound; but one in health may be suddenly surprized by an acute distemper, which proves a Besom of destruction to Three parts of *Adams* Race; to dye of age is a very rare thing, but the sins of youth are the immediate instruments of death: some vices carrying a Knife in their hand, cut off Man before his time, lopping of some branch from our short Life.

The pleasing gratifications of sense, walk hand in hand with
Death,

be- Death, and pursueth mortals, as
 the the Waves of the Universal De-
 have luge did the Posterity of *Cain* ;
 et it and though they went from one
 e, as Story unto another, higher and
 and higher, yet at last they were o-
 and verflowed : The wages of sin is
 fatal death, and may as justly be paid
 by a in the Morning as in the Evening
 In- of our days.

ems Although Temperance doth not
 mortal always prove an Antidote against
 may the Pestilence, nor Abstinence a
 a preservative against Famine ; yet
 es a they are likely means.

We live not at an adventure,
 but the manner and moments of
 our Death came under a Divine
 appointment ; the Jews could
 not prejudice the life of the Lord
 of Life, until his hour was come,
viz. that hour which by Divine
 Wisdom, was appointed to be
 his last hour ; as it is appointed to
 men once to dye, so also when to
 dye.

D

But

But yet the over-ruling determinations concerning our lives should not lessen our care to preserve them. . It's a Turkish principle, to dream, that because the manner&moment of Mens deaths are appointed, therefore it's vanity and folly to arm our selves or Antidote our Bodies against the injuries of War, and assaults of Diseases.

It must be a confest verity, That every natural motion hath its beginning, duration, and Period, dependant on the will of the first Motor. Now the life of Man being a natural motion, our Nativity and Death, are both ordered by that Omnipotent Agent, in whom we live and move, and have our being.

The Life of Man consisting in a requisite harmony of qualities, and in a proportionate commixture of the natural heat, and radical moisture ; which harmony is

is more or less, according unto the more exquisite temperature of Body, assigned unto each single Person, by the free dispensation of the Divine will ; it must follow, that the continuance of every Man in this natural life, depends upon the pleasure of him who hath determin'd our days, and numbered our Months, and set our bounds which we cannot pass without his leave; who gave us the durability of our temperaments, and are compass'd by our Period, within the circle of his Providence.

But to imagine the Life of Men fixed, beyond the possibility of being prolonged or shortened by an Almighty Pleasure , seems highly unreasonable , he having kept a power in his own hands to lengthen or shorten as he pleaseth. A Man may live out all his time, who wickedly shortens his own ; and may be permitted to

do those forbidden acts, which inevitably tend unto his own destruction. The *Israelites* murmuring, anticipated their funerals, and buried them in the Wilderness, notwithstanding their promise of seeing *Canaan*.

The impiety of the old World, sent a watery calamity, which possibly might have been prevented had their repentance been as visible as that of *Nineveh* was, who were reprieved from Execution, after the sentence of Death seem'd past upon them, upon the expiration of Forty days.

Sin brought Death at first; and as sin increased, so death came nearer by Five hundred years. After the flood, men sinned still, and built Castles in the Air, and then Death came nearer by Three hundred years; and by *Moses's* time a great part of that remnant is pared away, and Threescore and ten is the Period.

Had

Had offended Justice gone on still to shorten our days, as men increased in sin, our Life by this time had not been a day long; and therefore he no longer destroys the kind, but punisheth the individual; and sets it down as a standing rule, That evil shall slay the wicked, and he shall not live out half his days.

We cannot observe one in Five hundred arrive at that age which they might attain unto by the course of nature, but end their days in folly, and in a period which seems to be appointed in anger; from Surfeiting proceeds desolation of Members, relaxations of Nerves, fracture of Bones, inflammations of the Blood, crudities of Stomach, besides the uncleanly consequence of Lust, which like a Dart strikes through the Liver, and hunts for the precious Life.

The Supreme Architector, hath

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composed our Bodies like Lamps, and to supply the Oil consumed by the flame, hath given us appetites of Hunger and Thirst, with the addition of Reason to guide our appetites, and the Revelation of his Will to direct our Reason; But if men through the depravation of nature, and the predominance of temptation, suffer their Appetites to dethrone their Reason, and give way unto intemperance and other immoralities, which have a tendency to extinguish nature's Lamp, by corrupting the Oil, or spilling it, or blowing out the flame; then they may justly expect to be cut off in the midst of their days, and to dye before their time, being made a sacrifice unto their overmuch wickedness.

On the contrary, we may take notice, That Faith and Obedience, like the Tree of Life in Paradise, not only sacramentally, but

ps, but really conduce unto Health
 ned and long Life, so far as it is a
 pe- blessing; and this it doth by im-
 with pręgnating our food with the
 ide tincture of a Divine Benediction;
 ion by meliorating our constitutions,
 n; and infusing wholesom disposi-
 va- tions in the Air, and favourable
 ni- influences in the host of Hea-
 their ven.

ea. It is probable, that the Prophet
 m- *Baalam's* wish to dye the death of
 ies, the righteous, did not only in-
 in- clude his being saved at last, but
 pt- also that he might come to his
 or Grave in a good old Age with his
 en Fathers in peace, and might not
 cut be cut off like the *Moabites*, and
 ys, other Nations, who perisht in
 be- their wickedness before his
 eir eyes.

ke Some of the Jewish *Rabbins*
 li- observe, that not a Son dyed of a
 a- natural death before his Father for
 y, Three thousand years; but the
 ut course of Nature was observed,

and he that was born first, dyed first, until *Terah's* time, who was the first that taught the People to make Images of Clay, and to corrupt Divine worship with Idolatry; and as a punishment of his sin, his Son *Haran* was snatcht away before him.

During the standing of the second Temple, there were Three hundred high Priests; but whilst the first stood, there were but Eighteen, which stood within Ten years as long as the second; their wickedness shortened their days: The Male Heir of *Eli's* Family, as soon as born, dyed for many generations; so that an old Man could not be seen of his Posterity, according unto a Divine sentence.

The addition of Fifteen years unto *Hezekia's* days, was the result of Divine favour; but not without signal demonstrations of his repentance.

The

The Antient Patriarchs indeed out-lived all their Titles of consanguinity; yet observable it is, that none lived a compleat Thousand years, which possibly might be to accomplish the threatning unto *Adam*, That the day he eat the forbidden fruit he should dye, computing a day for a Thousand years: But a more probable Reason seems to be, to demonstrate unto Man, The vanity of Life; when those who lived longest, could not arrive at that period, which compared with Gods eternity, is but a day. All things being considered, it may be esteemed a mercy, that so much of Mans Life is pared away in these last days, wherein so much of Heaven is discovered, that it would put a holy Souls patience hard to it, to know so much of the upper Worlds glory, and to be kept so long from it, as the Fathers in the Primitive times were; for

the most pompous entertainments in this Life, are but the good Mans Crosses, because they detain him from his Crown.

It Men would have natural Remedies prove effectual, they ought to indeavour to findout the moral as well as the natural cause of Distempers. *Hypocrates* adviseth Physicians to search if there be not something Divine in Diseases. The living Man seldom complains, without giving his Maker a cause to inflict punishment; for the righteous Judg doth not afflict willingly, nor grieve the Children of Men. There is some Babylonish Garment that hath infected the Body with Leprosie, and caused the Thorn in the flesh.

When the Rod utters its voice, it is to admonish Men to search into the distempers of their Minds as well as of their Bodies; and they are fed with the Bread of af-

ents affliction, and with the Water of
 ood diversity, to cure the Tympany
 de- of Pride, the Fever of Passion,
 and the Dropsy of Covetousness.
 Re- The Plague in the Body, is some-
 ight times sent to cure the Plague in
 oral the Heart : Sin is that root of
 Di- bitterness, from whence all our
 phy- troubles in the flesh spring up.

not Men, like *Balam*, are apt to
 ses, strike the Beast, the external in-
 om- strument that hurts them; but
 ker never mind the Angel that stands
 for in the way with a drawn Sword,
 af- which caused that instrument to
 the hurt.

ome There are many happy intenti-
 in- ons Divine goodness aims at, in
 sic, laying Diseases upon mens Bodies.
 the Holy *Job* doth not attribute the
 loss of his Children unto exter-
 nal causes, but acquiesceth in the
 disposal of Divine Wisdom;
 ice, knowing they might be removed
 rch to exercise his Patience. The
 nd sickness of *Lazarus* whom Christ
 of loved,
 af-

loved, was not designed for his death only, but that Divine Mercy might have the honour of restoring him.

The sickness of *Epaphroditus*, in which he was brought nigh unto death, occasioned the thanks of many to be returned in his behalf.

Men have then great Reason to bless the Lord with their Souls, and with all that is within them, to praise his holy Name, when he healeth all their Diseases: This consideration elevated the holy soul of King *Hezekiah*, and transported him into a Divine Doxology.

When Men have received the sentence of Death in themselves, and are miraculously delivered from going down to the Grave, then have they cause to praise the Lord in the great Congregation, and to utter their Songs unto the God of their lives.

The

his The sick Bed is the attiring
 Mer- Room of the Grave, in which
 re- Men should be preparing them-
 itus, selves for the solemnities of their
 un- Funerals. By lingering distem-
 nks pers Men are gradually putting
 be- off their vail of flesh, to be cloath-
 ed upon with that house which is
 from Heaven.

Sickness is the Monitor of mor-
 tality, and makes Men learn to
 know their end, and gives them
 a sensible prospect of that House
 appointed for all living, leading
 Men by the hand unto their long
 homes.

Diseases are sent to unravel hu-
 mane nature, causing Death to
 work in us, until it hath wrought
 our health, and strength, and
 ease, and life, and it self away.

Divine strength is many times
 made perfect in corporal weaknes-
 ses; and one great design of the
 same, is to administer an oppor-
 tunity of experience unto the
 pious

pious soul, of internal succours and supports, strengthening upon the Bed of languishing, and making its Bed in its sickness.

When the flesh and the heart is ready to fail, and the waves and billows of Diseases and pains pass over mens Bodies, so that they are even sinking with despair; then the visitation of Heaven preserves their spirits, and make them forget their pains, by giving a prospect of endless pleasures,

Sometimes the sacrificing-knife is laid upon the neck of an *Isaac*; to try whether the indulgent Parent will prefer the life of his natural Son, before the Will of his Heavenly Father.

And the immature death of a Child, is intended to call the Parents sins to remembrance; and sometimes to try the Parents patience, as might be exemplified from sacred Records.

The

The way to have sickness removed is not only to use natural Remedies, but also Spiritual and Divine; by imploring the help of that great Physitian, who was Typified by the Brazen Serpent; which if Men did more frequently practice, they would sooner be healed, both of the sting and pain of sickness.

It well becomes the most holy Soul, at the point of Death, to abound with an, O spare me, that I may recover strength, for the Hand of Omnipotence can reach Mens maladies from Heaven, and his Word can heal their sores.

When Men are bidden to go up into the Mount, as it were of a sick Bed, and dye; it highly concerns them to enquire, wherefore Divine goodness contends with them.

When the inward man is renewed by the decay of the outward, & mens great provocations
are

are abated, by their being smitten
and touched in their Bone & their
Flesh; then the Almighty returns
and receives them, according un-
to the days, wherein they have
been afflicted with pain and an-
guish.

Sickness many times receives a
commillion, to continue until
Mens eyes are open, to see it was
their own wickedness that cor-
rected them; and from thence to
infer how evil and bitter a thing
it is to forsake the Fountain of
living water, and to seek out
broken Cisterns.

Complaining Mortals being sen-
sible that there is no soundness in
their flesh, nor rest in their Bones;
and they observe the cause to
spring from Divine anger, occasi-
oned by their sinful miscarriages,
and from thence come to receive
correction. then the Distemper
receives a Commillion to depart.

If languishing Patients cast a
severe

tten severe eye upon the Plagues, the
 their Consumptions, the Inflammations,
 urns and extream burnings, that at-
 tend as Pages upon their Pride,
 ave Wantonness, Intemperance, and
 an- Carnality, and it produceth
 an awful fear of offending the
 Divine Majesty, and a strict com-
 mune with their hearts upon
 their sick beds; so that their spi-
 rits make a diligent search into
 the causes of their distempers:
 Then they find a rebuke to attend
 their Diseases, and they are made
 whole.

A great design of sickness it is,
 to wean the minds of Men from
 their fondness of temporary in-
 joyments, to take them off from
 laying the foundation of their
 happiness upon finite fantasies,
 and to convince them what in-
 considerable things their Beauty,
 Honour and Strength are, which
 a lump of Phlegm, or a blast of
 Wind can take from them.

When

When sickness makes men listen unto the striking of the Clock of time with greater attention, and excites their endeavours to render Death a stingless Serpent; then the great part of the cure is performed.

Men being brought low by the manifold infirmities of humane nature, and knocking as it were at the gates of the Grave, by tortures and agonies of Body: It becomes a principle of the highest prudence, to look up unto the everlasting Hills; from whence comes their help; it being the same hand that wounded, that must heal.

The blow of the heavy hand of Heaven, pressing men sore; so that a Man might read the sentence of death in some mens foreheads, written in the lines of a lingering Disease: The difficult motion of their Lungs to suck in Air, being like a passing Bell,
found-

sounding continually in their ears;
 and the striking of their uneven
 Pulse, too much resembling the
 digging of their Graves: Yet in
 this disconsolate case, the fervent
 effectual Prayer of a righteous
 Man hath prevailed much.

The Arrows of the Almighty,
viz. Diseases, fly thick in the
 World, and are shot sometimes
 into our Lungs, and sometimes
 into our Joynts and Hearts, and
 do give denomination unto vari-
 ous Distempers; and they stick
 fast, until they are pulled out by
 an Omnipotent hand.

When mens wounds stink and
 are corrupt, and they are made to
 possess months of vanity, weary-
 some nights being appointed un-
 to them; and they seem, as it
 were, to be spitting away their
 lives, notwithstanding all Reme-
 dies have been used; yet at last up-
 on an humble supplication unto
 the blessed Jesus, unto whom be-
 long

long the issues from Death, and whose power is the same now in Heaven as when he was on Earth, there comes a Reprieve; many a Man losing Life, for want of asking it at his hands, who would grant it, if invited to our Bed-side by fervent Prayers.

The Reason why Remedies prove so often ineffectual, is, because men neglect to act faith and a holy confidence in a Divine power; which if they did but touch the very hem of its garment, their Faith would keep them from fainting.

When men are cast down and disquieted by pains and sicknesses; then to hope in him who is the health of their countenance, and in quietness and confidence they will find their greatest strength.

To humble our selves under the mighty hand of God, is the way to hasten our cure, and to be

exalted to health in his due time.

When God resolves to make men sick with smiting them, they ought to beware of murmuring, and impatience, which exasperates their calamity, it being far more advantageous towards recovery, patiently to hope, and quietly to wait for the salvation of God; for they that wait upon the Lord, have a promise that they shall renew their strengths, and be saved, if they continue in Faith and patience: a meek and quiet spirit under all chastisements, being a great ornament, and a great advantage towards recovery.

The Image of the Goddess *Angerina*, was with a Muffler at her mouth, placed at the Temple of *Volupia*, signifying, that pleasure should be their portion who bare sicknesses with patience, silence, and submission.

The way to be recovered from
sick-

sickness, and to procure the Divine influence, is, to be thankful for the least mitigation of pain; like the single Leper, returning to give thanks, before there is a perfect recovery.

But when Men instead of offering their gifts and sacrifice of praise unto the Divine Majesty upon their recovery, as the Jews were commanded to do under the Law; like *Jeroboam*, grow worse after his hand was withered: This is a speedy way to fall into a mortal relapse, and to have temporal pains usher in eternal torments.

Were it possible for a Man to stand upon one of the Battlements of Heaven, and with one glance of his eye to behold all the wounds and Diseases, and to hear all the groans and complaints of dying and diseased mortals; How would the blessing of Health be prized by such a one?

A sick Bed, is an uneasie place, when

Di- when a Man is tossing to and fro,
 k- until the dawning of the day;
 of and when it is night, wishing that
 re- it were day; and when it is day,
 ore that it were night; using muta-
 er- tion instead of Medicines, and
 of imploying time in telling the
 sty Clock, and entertaining melan-
 ws choly Dreams, and sad apprehen-
 he sions of the blackness of the
 rse night; but one way to be freed
 his from these calamitous circumstan-
 or- ces, is to use our Health for the
 ral ends for which it was given.

A mistake which often proves
 to very destructive unto the lives
 ts and healths of men, is a vulgar
 ce opinion, That Witches, Wizards,
 he and other cunning persons, can
 ar by a Diabolical confederacy foretel
 of the deaths and periods of mens
 w lives; and if so, How can Virtue
 oe prorogue, or Vice abbreviate mens
 e, days? Unto this it may be an-
 en swered, That Satan may some-
 times give intelligence unto some
 who

are his Oracles; yet his knowledge is but conjectural, or at most he knows futurities only as they appear in their precedent Causes both natural and moral.

Supposing it were the Devil in *Samuel's* Mantle, that did foretell the precise time of *Saul's* death; yet it doth not imply the absolute certainty of the Devils prediction, or the fatal necessity of *Saul's* death: It was easie to speak as he did, there being all the forerunners of his approaching ruine visible in the Causes; for *David* was anointed King, and *Saul* grew worse and worse, consulted with a Witch, and the Battle drew near, and what could be expected, but his overthrow and death?

If it should be granted, that the lying spirits in the mouth of *Ahab's* Prophets, did foreknow his Death; it might be only from their observation, that he went against

ed against a Divine command.
 he Therefore it's highly unreason-
 apable, to give heed unto seducing
 use spirits, and Doctrines of Devils,
 consulting with the god of *Eckbron*,
 in when there is a God in *Israel*;
 ete some mens curiosities in this kind,
 h hath cost them their lives, being
 ute forbidden such practices upon
 Et pain of damnation. What wise
 ul? Man would so far violâte his Bap-
 tismal Covenant (wherein he
 un hath engaged to forsake the De-
 vil) as to go unto the destroyer
 vi of mankind, or unto his instru-
 au ments, for life-preserving Reme-
 ted dies ?

Such a one is guilty of the high-
 be est Idolatry, and falls down to
 no worship the Devil, whom his
 Lord and Master rejected with
 na the greatest indignation.

Magicians indeed use charms,
 ow evil signs, and good words,
 om the better to deceive the ignorant;
 nt and herein being Gods Ape, for

as he hath made a Covenant with Rea-
his, and hath appointed signs and the-
scals, upon the faithful use of Six
which, he is present to perform av-
what he hath promised : So the
Devil makes a covenant with our
Wizards, upon which he hath the
given signs and tokens, That if we
they use the one, hee'l perform Sev-
the other.

Some credulous minds are so Cir-
flexible, as to be possessed with the
transporting fears of the danger
of their clymaterical year; as if the
the number Seven and Nine had Me-
in them something sacred, be-
cause *Pythagoras* and some Phylo-
sophers dreamed so : But there is no
no solid foundation for such un-
reasonable Phantasies; we Christi-
ans having a more sure word of Te-
Prophecy; which indeed directs
us to number our days, but not
to compute our days by numbers, th-
so as to fix their period at such a ve-
number. There may be as good hu-

Rea-

ith Reason given for the observing
 nd the numbers, One, Three, Four,
 of Six and Ten; so that should we
 rm have Reason to perplex our minds
 the from hence, our fears would be
 ith numberless: For what although
 ath there were Seven wonders of the
 t in World, Seven Gates of *Thebes*,
 rm Seven Stars in *Ursa major*, Seven
 wise men of *Greece*, and Seven
 so Circles in the Heavens; and are
 ith there not certain numbers of all
 ge things in nature? And what
 s in though *Aristotle*, *Erasmus*, *Luther*,
 ad *Melancthon*, *Alexander*, and ma-
 be ny others dyed in their Clyma-
 lo-sterical year? have not many
 e is more dyed in other years? *Moses*
 in-mentions a year of danger, differ-
 ti- ing from all these; and that is
 of Ten times Seven, or Seventy;
 As and that must needs be of greatest
 ot danger, which is the period of all
 rs, the rest, and fewest safely pass o-
 a ver; which is set as a bound to
 od humane nature.

It must be a confess-verity, That Seven years makes great alterations in human Bodies; and we may be said once in that space, to liek new Bodies off our Trenchers: But to give Numbers the Key of the Grave, is ridiculous.

Our periods depend more on actions, than figures; and men contracted their lives into the wicked mans abridgment, by sins, not years.

It was taken for granted in *Job's* days, That the Candle of the wicked is often put out, and the number of his Months cut off in the midst.

Moreover, we may take notice of some, who dream that the period of their days, depends more upon the malevolent influence of a Planet, than upon any particular Providence: A belief very contrary to the Articles of the Christian Faith, To imagine an Astrological necessity imposed up-

on all Sublunary Agents, by the influence of celestial Bodies ; and that the manner and moment of our deaths, depends upon the Stars.

It is a known truth, That the heavenly Bodies do operate, according to the variety of the matter upon which they are conversant ; and we may observe in the experiment of Twins born under the same Planet, although they have the principle of feminality, Bed of nature, and time of birth; yet they differ in sex, complexion, wealth and death, as in the example of *Esaú* and *Jacob*. It would be very strange, to imagine that all that are slain in the same Battel, were born under the same Ascendent.

So that the proper Reason, why such a Child is strong, and such a one weak, it's rather to be attributed to the complexion of the Parents, than the influence of

the Heavens; to the Mothers Milk, than to the *via lactea*: and the Reason why such a one was shot to death, was not because his Horoscope was direct to Saturn, but because the Gun was directed to him: Besides, custom, education, example, alter nature; and our second births, divert the mischievous effects of our first nati-
vities.

It is strange to observe the groundless fears that some lye under, from Planetary influences, and Dog-stars, which neither bark nor bite in our climates; omitting seasonable Remedies, for fear of signs which are insignificant; more regarding an antick Picture in their Almanacks, than the beginning, state, and declination of the Disease.

To suppose Diseases to be meerly the results of natural causes in Mens bodies, and not the inflictions of a Power, who sometimes

acts

acts above the sphere of Nature, is a great mistake; for there are some Diseases which seem to have no dependance upon the chain of second causes. The Jews were threatened with some Diseases, which should not be cured by natural means; even wonderful Plagues of long continuance; and many instances of Diseases inflicted by supernatural agents, as Angels and Spirits, who disturb the humours, and raise storms and tempests in Mens Bodies, as well as in the Air.

An evil Angel afflicted *Saul* with stupendious melancholy, and holy *Job* with painful Boils, and bowed a Daughter of *Abraham* Eighteen years: When an Omnipotent power gives leave, the Devil can as easily possess the minds of Men with distractions, as of Swine with rage.

The excommunicate *Corinthian*, being delivered up to Satan, for

for the destruction of the flesh, in order unto the salvation of the spirit, may as possibly be understood of his being afflicted with a corporal distemper, by the power of the Devil, as in any other respect; and we know *St. Paul's Thorn in the flesh*, the messenger of Satan sent to buffet him, hath various explications; yet some understand it with relation unto the present purpose. The Lascivious persons seeking for *Lot's House*, to gratifie their vile intentions, were shot blind by an Angel; and those windows were stopt up, which let in wanton glances.

Evil Angels were sent to afflict the *Israelites* with Divers calamities; and we read in sacred Records, of many thousands in one night slain by the destroying Sword of an Angel, by a Pestilential contagion.

And the several posselt persons
whom

in whom our blessed Lord delivered
 the from the power of the Prince of
 er- Darkneſs, were miſerably afflicted
 th with Epilepfies, Lunacies, Con-
 w- vulſions, and other direful Sym-
 er ptoms.

Moreover we have many, who
 from Palmeftry, and making ob-
 ſervations from the lines in the
 Hand, eſpecially the line of Life,
 will undertake to meaſure every
 Mans Life, and the manner and
 moments of their Deaths; and ſo
 make void the uſe of means both
 natural and moral; whereas the
 Lines in the Hand, which are ac-
 counted natures Manuscripts, are
 but the fouldings of the ſkin
 when the hand bends inwards;
 and are not proper unto any of
 thoſe creatures which have their
 feet always extended; Age, La-
 bour and Diſeaſes alter them, and
 ſometime obliterate them. They
 are a Book fitter for Juſtices to
 diſcover idleneſs, than for to diſ-
 cover

cover future events; their Predictions are the products of conjecture rather than Art; and they deserve rather to be made the examples of severity, than to receive credit in a Christian Nation.

To dream that *Amulets* Characters, Charms and Spels, are of any virtue in curing Diseases, is vain. Because St. *Paul's* Handkerchief, St. *Peter's* shadow, and the Hem of our Saviours Garment miraculously cured some in the primitive time; therefore to think our selves still obliged to the use of extream Unction, and other such abolisht ceremonies of healing, highly argueth a crasiness in Mens intellectuals. The Reasons why those miraculous ways of cure were used (namely the confirmation of the Gospel in its first plantation) being ceased, the way of cure must also cease, We cannot probably expect a Divine blessing, with such means as have

no natural virtue, as Words, Spels and Characters. If one Text of Scripture carried in the Sleeve, will cure an Ague, the *Bible* carried in the Pocket, might cure all Disease. But Divine Oracles were not given to trifle with, but to guide our Faith and Manners, and to direct until we come unto that place, where there will be no need of Medicines to ease pains, or moral Rules to render them effectual.

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